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BIOGRAPHY.

Sketch of the Life and Character of the late
NATHANIEL SPEAR, Esq. of Manchester, Eng.
[Concluded from page 184.]

Edinburgh his time was occupied in the same way as at Millbank, so as reading and correspondence were concerned. He had larger opportunities, of improving his own mind, by intercourse with the wise and good who inhabit that city: and these he endeavoured as much as possible, to cultivate, though but little abroad; while his generous and affectionate heart ever furnished employment for his pen, or suggested the means and the opportunities of doing good. Of this striking feature in his character, his life furnished many illustrations, though we can but select one exhibit of his exertions, previous to his leaving

the summer of 1814, Mr. Spear spent several weeks with his family at Southport, a bathing place, on the coast of Lancashire, about 20 miles north of Liverpool. He was accompanied thither by the Rev. Thomas Smith, who was then tutor to his children. For two or three summers previous to this, there had been preaching in the dining-room of the hotels in Southport; and Mr. Spear commenced the service for that summer in the same room, with very encouraging prospects of success. The room was not registered under the Toleration Act, from deference to the ministers of the established church, who had occasionally officiated in it, and who might be expected to do so again. The curate of the parish, however, took advantage of this circumstance to prevent the preaching; and Mr. Smith from that time preached regularly in the house occupied by Mr. Spear, with the full consent of its owner, who was a Roman Catholic. The curate, who interfered in this business, was the predecessor to an aged clergyman, who had been curate of the parish nearly 40 years, and was, at that time, in great affliction and deep poverty. When Mr. Spear was acquainted with his circumstances, he caused notice to be given for a collection to be made the following Sunday in the house after preaching, in aid of the superannuated curate and his family.

A sum of money raised on this occasion was very handsome; and he would have made amount the next day to the dying curate, but the person whom he wished to convey it was desirous that he should accompany him, and present the money himself. He consented to do so, and a gentleman, then on a visit at Southport, member of the church of England, went along with them. It was a most affecting interview. The modesty of Mr. Spear caused him to defer presenting the money until he was about leaving the room. A few minutes before this took place, the young curate, who had so unhandsomely interfered, to prevent Mr. Smith's preaching at the hotel, entered the apartment; and was himself a witness to the deed of benevolence, which so remarkably illustrated the liberality and kindness of this noble man, who, though a decided Dissenter, had been making this generous effort to relieve a distressed clergyman of his own church. The gentleman who accompanied Mr. Spear was much touched by this instance of "charity without party," and remarked, that if the mind of the young curate was capable of being opened, such a scene as that must do it. His benevolence was limited to no count, and to no party. His account, in this particular, lies chiefly between himself and his approving God. No one ever knew the extent of his benevolence. It was without ostentation, & without noise. The great day alone will discover its vast and silent operations. He sent considerable sums of money in letters, with a request that they might be inserted as the gift of a friend; and these were even unknown to his own family; thus guiding himself by our Saviour's rule, "Let not thy right hand know what thy right hand doeth." He was afraid of being thought too

generous. He visited England in the spring of 1817; but the winter of that year was disastrous to his health. He was attacked with a violent inflammation of the lungs, was long in extreme danger, and, though he recovered, his constitution was much enfeebled by the shock it had sustained. During the whole of his affliction, the principles of religion were in every operation. When in the full expectation of his death, he spoke collectedly; and some of his expressions were peculiarly forcible. He appeared "just on the verge of heaven," and, as one about to leave the world, addressed many impressive exhortations to his family.

In the following spring he again visited England. He spent some time in Manchester, Liverpool and London, and returned to Edinburgh by sea. In consequence of his severe illness the preceding winter, he was prevailed upon to spend that of 1818 in some warmer climate. In October he commenced his journey southwards, accompanied by Mrs. Spear. They proceeded through Manchester and Bath, and reached Penzance, the place of their destination, in safety. They were cordially received by a large

circle of Christian friends, whose kind assiduity to promote his comfort, and warm expressions of regard, must have been peculiarly grateful to the heart of the interesting invalid. The climate had a most happy influence upon his health, so that he was not confined to the house during any part of the winter; and his spirits were as good as might reasonably be expected, when at so great a distance from his family.

But during his temporary abode in that place, an event occurred which would have cast the shade of melancholy over the brightest scenes. A lovely boy, about eleven years old, a most engaging and promising child, was removed by death. No situation can be conceived more trying than that in which these parents were placed at this awful juncture. Six of their children were afflicted with the measles at the same time; they were fully apprized of the extreme danger of one, and the alarming symptoms in others; but the sad intelligence was a full week in reaching them; so that their suspense was embittered by the consideration, that when they sighed, and wept, and hoped, and prayed, the beloved object of their parental solicitude might be beyond the reach of their sympathy and their prayers. When the letter came, which they expected to be final, before opening it, they joined in prayer for strength to receive with submission whatever information it might convey. But when, with a faulting voice, the father read the mournful account of the death of his son, Nature bowed beneath the stroke, and expressed her anguish in a flood of tears. It was not long, however, ere he recovered his accustomed composure, and devoted himself, with Christian fortitude, to the duty of administering comfort to his afflicted partner and distressed family.

The following extract from a letter to his eldest son, on that trying occasion, cannot fail to be interesting, as they breathe all the placid resignation of the Christian.

"Penzance, Jan. 19, 1819.

"My very dear Son,—Now we find that your dear sister's and your own anxiety and sympathy for your beloved brother Joseph terminated on the evening of this day week, about 7 o'clock, by his departure from this vale of tears. Well! it is well! Good is the will of the Lord; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord! We trust to hear something further from you to-morrow; but whatever be the result of one or more days hence, let me entreat you and your dear sister, and all the surviving family, indeed, to be of good comfort, to look up for divine consolations, and to realize the same truths which you suggest to us. Meantime, I hope we shall be enabled to bear all God's holy will concerning us; and you all, our dear children, divide our love among you, and give a large portion thereof to the dear sufferers. We recommend you to God; and he only can give us all relief."

He returned home early in the spring; and as the summer advanced, assured by experience of the unsuitableness of the climate of the north to the delicate state of his lungs, he determined on leaving Edinburgh, and was anxiously engaged in forming plans for the future. The subject was much involved, and attended with many difficulties. The interests of his numerous family lay near his heart; and for their improvement he was disposed to make any lawful sacrifice; but to remain any longer there, was to expose his life to the most imminent peril, and therefore inconsistent with duty. These conflicting considerations, together with his various engagements, wholly absorbed his time, and in some measure preyed upon his spirits. But, in the midst of these perplexing cares, death laid his softest hand upon him, and relieved him from all further anxiety, by calmly introducing him to a state of perfect blessedness and rest.

Among the circumstances of this event detailed by his Biographer, we have room only to add what will show the "peace" in which a good man dies.

Early on Tuesday morning, the last day he spent on earth, at the close of which he entered heaven, several of the members of his family being assembled round his bed, he broke silence by this short aspiration,—"Let the bright shining of thy countenance appear." This he repeated several times; and when his daughter expressed her confidence that his prayer would be answered, he added with peculiar emphasis, "O yes!" He was disposed to converse, but was restrained by the express and repeated request of the physicians; on this account, but few of the family were allowed to see him. It was evident that his thoughts were much engaged about eternal things; his prospects of future felicity were unclouded, and his mind was perfectly tranquil. He was not, however, without his anxieties for his family; but was quite alive to the deep affliction in which his death would involve them. About nine in the evening, a few friends being assembled in the house, he was asked if it would be agreeable to him that they should join in prayer on his behalf. He instantly expressed his satisfaction, his countenance brightening into a smile that indicated the glory that filled his soul. He retained his consciousness almost to the last moment; and at half-

past twelve, on the morning of the first of September, his happy spirit entered into the rest that remaineth to the people of God. A relative who was present writes, "His departure, like his life, was marked, I may say, with an almost enviable serenity. The taper of life gradually sunk lower and lower in the socket, till he departed without a struggle, a groan, or the smallest apparent unwillingness."

"Mr. Spear's active life had closed before I knew him, and I only knew him in retirement as a Christian and a man. In these characters, I rather think, I saw him to disadvantage; for having been active through life, and being quite secluded at last, it preyed, I fear, upon his mind, and prevented, perhaps, the full display of his excellencies.

"He was a man of genuine humility before God. This appeared in his prayers, in his confession of sin, in the hymns he sung at worship, in the whole train of his conversation. He deemed himself less than the least of all saints; confessed he was a sinner; and esteemed the humblest believer better than himself.

"His candor was great. Seldom would he speak on the subject of character at all, unless it was to say something favorable. If he was obliged to notice faults, it was generally to excuse them, or explain how they might have arisen; and often would he remark, that there was no perfection, and would maintain his general charity where he could not wholly approve. Here he displayed remarkable command over his tongue, that world of iniquity; and often would he convey a severe reproof by his mere silence. If I have ever seen him unpolite, it was in refusing to speak, lest he should injure character. In short, he knew how to be silent better than most men.

"His benevolence formed the element in which he lived. It led him to seek the good, and rejoice in the happiness of all his friends, all his acquaintance, and all men; to take prompt and effectual means to promote it; to assist all good societies; to promote every useful plan; to grieve over the misery that could not be relieved. He felt deeply when his friends were sick, or when they died; wrote often and largely to them, or the survivors on such occasions; rejoiced when they married, prospered, or recovered; exulted in the progress of the Gospel, of Bible and Education societies, and all plans of public good. Seldom has benevolence had fuller possession of the whole heart and soul of mortal man than of Mr. Spear.

"His liberality was unbounded. When in trade it was greater than it could be when he had retired; and then he supported, at one time, an academy alone, and gave money in hundreds at a time. He had the chapel in Manchester, at one time, wholly on his hands. He lent money to poor and industrious tradesmen; he gave to all chapel cases; he gave largely often to embarrassed ministers. I never knew him refuse or resist an application, or give a miserable donation. He thought the religious world erred in not sufficiently supporting charitable institutions, which have a reference only to the bodies of men; he never neglected these, saying they ought to be attended to, and the others not neglected. It was no excuse to him that the world would take care of their own. He had liberal arrangements in his own family; made liberal allowance to his servants; gave more liberal aid to his relations and friends and acquaintance. He made most liberal and expensive arrangements for the instruction of his children; and gave liberally to academies for the ministry, and for general education. Few men in modern times, especially among Dissenters, had such elevated ideas of a good, liberal, and pious education. For this he lived; to this his other plans were made subservient; for this he made the greatest sacrifices; and he was blessed in no common degree with the desire of his heart. In short, seldom has there appeared in private life a display of a more princely mind and elevated soul.

"His devotion was eminent and constant, and appeared in his uniform regard to family religion. Often, when scarcely equal to it, would he be present at the family altar, and always, unless hindered by illness, or absence from home. His journeys were often regulated, and his returning home, in reference to the family devotion. The whole domestic arrangements of his house were made subservient to this, and constructed upon this principle. The last thing on leaving home was to commend the family to God, and the first on his return was to assemble them for devotion. He cultivated a devotional turn, read pious books, and had his conversation in heaven.

"He was a man of peace. His temper and disposition led him to cultivate this principle, and he sought it as pleasing to God and useful to man. In all cases of contention and quarrel, he was ready to act the part of mediator. He spared no pains to accomplish so desirable an object, and was often employed in offices of mediation. Here he shone—his candour and kindness gaining the confidence of each; his mildness disarming those that were offended; and his wisdom and influence procuring mutual concession, fre-

quently mutual reconciliation: whilst where he did not see this result, he never lost the good will of either party. He mourned over the divisions of the world and the church, and the strife of individuals; & lamented the evils he could not cure.

"His life was chequered and varied. He rose to wealth and influence by the peculiar providence and blessing of God. He had trials in his affairs and connexions of the most painful kind. He had many sorrows, rising from his keen sensibility to these trials, and partly from his concern respecting his eternal interests. But his principles were unshaken, though his frames varied; his friends never had fears for him, whatever he might have for himself. His affliction prevented his expressing much on his death-bed, but what he said shewed that all was well: and now he has entered into the joy of his Lord.

"The loss of such a man is a public calamity. Every good institution will feel it more or less; for to all of them he was a benefactor. He was one of the few distinguished men of the last generation, who helped to introduce that liberal and princely spirit into religious and benevolent affairs that is now diffusing itself through the nation, and is pregnant with so many mercies to mankind, and is probably the harbinger of the latter day. Happily the cause of Christ depends not on individuals, nor on man, but on Christ himself: and he has the residue of the Spirit, and can raise up instruments to accomplish his purposes, or 'accomplish them, without their agency'?"

For ourselves, we can truly say that every view which we have obtained of the interesting character whom we have thus introduced to the contemplation of our readers, whether from our own observation, or the testimony of those who knew him best, has only tended to deepen our veneration of his virtues, and our regret for his loss. Such examples of ardent piety, of inflexible integrity, of diffusive benevolence, combined with deep commercial speculations and extensive mercantile engagements, are indeed of rare occurrence, and when they do occur, every care should be taken to preserve the record and perpetuate the memory of their worth; as well for the instruction and encouragement of those who occupy the same station of difficulty and of danger, as for the honour of him who made them to differ. We write no panegyric, we pronounce no eulogy: "By the grace of God, they were what they were."

SIXTH REPORT

OF THE DIRECTORS OF THE
AMERICAN EDUCATION SOCIETY
OCTOBER 3, 1821.

The Directors congratulate the members and friends of the American Education Society, on the return of another Anniversary; and unite with them in devout acknowledgments of that divine goodness, which has hitherto smiled upon the benevolent design of this Institution. As this design is to give the blessings of the gospel ministry to the destitute, and ultimately to glorify God, by the salvation of ruined men, it commends itself to the reason and the heart of every christian philanthropist.

In point of utility, this society can scarcely yield to any other charitable institution, whether we regard the influence it proposes to exert upon the character of the Clergy, upon the prosperity of the American churches already in existence, or that may hereafter exist, or upon the heathen of our own country, and of Asia and Africa. It is not the rival of any other institution, but lies at the foundation of every scheme for the conversion of the world. For "how shall men believe on Him, of whom they have not heard? and how shall they hear without a preacher? & how shall they preach, except they be sent?" But where shall we find pastors for the thousands of destitute churches and congregations in our land? How shall the waste places be built up? And where shall missionaries be found, to carry the gospel to the hundreds of millions perishing in a dark darkness, if young men, who love the Redeemer, be not raised up and qualified for this service, by the hand of christian charity?

Though the Directors have cause for much gratitude to God for the prosperity, that has attended the discharge of their arduous duties, they have found their way obstructed by disheartening difficulties. While the number of beneficiaries was rapidly increasing, they beheld, with painful apprehensions, a great diminution in the receipts of the Treasury. The prospect that the claims on the Board would continue to increase beyond its resources, suggested the obvious necessity, either of rejecting a part of the young men, or of requiring them all to refund a portion of what they receive, to be applied when refunded to the aid of others equally necessitous and deserving with themselves.

At the quarterly meeting of the Board in October last, it was accordingly adopted as a general rule, That each beneficiary, in making application for the continued aid of the Society, shall transmit to the Treasurer a promissory note for one half the sum of the appropriation, which he

had last received from the funds. This note is to become due within one year after the beneficiary shall have entered on his professional labours; and if not paid by the end of that year, to be thenceforward on interest. If any beneficiary, however, chooses not to obligate himself, in this manner, he may, notwithstanding, receive one half the usual appropriation.

While this measure will require an increase of economy & personal effort from the beneficiaries, and to the most destitute will be a severe trial of their perseverance, it will not, in any case, it is hoped, be an insuperable difficulty. The Directors are persuaded, that pious young men, who shall have been thus furnished with means of pursuing an education, and obtaining the great object of their desires, will cheerfully devote the necessary time, after entering on the business of their profession, to restore to the common stock, the above proportion of what they shall have received, for the purpose of helping others, in their pursuit of the same great object.

The beneficiaries have, generally, complied with this requisition.

The correctness of the views, which led to the adoption of the measure, in October, was confirmed by the state of things in January. At the quarterly meeting of the Board, in January, the Treasurer reported, that the whole amount of money, in his hands, for current use, was only \$1,446. As no relief to the funds, from the payment of beneficiaries' notes, can be expected under several years, the Directors were brought to the alternative, either to dismiss from their list a part of the young men, who were looking to them for aid, or to reduce the sums allowed to each, at least twenty-five per cent, below what had been usually granted. After serious deliberation, they chose the latter part of the painful alternative.

This equal distribution among the whole number of beneficiaries, they considered decidedly preferable to making the customary appropriations to a part of the number, & leaving the rest entirely without help. A burden might be borne for a time, if laid on all, which would be insupportable, if laid only on a part. It seemed also to be the dictate of impartial justice, that equal aid should be afforded, where the general claims to charity were equal.

Still, after making this reduction, in the ratio of their grants, the Directors found themselves obliged, at that meeting, to make appropriations amounting to \$2,408, almost a thousand dollars more than the sum, at their disposal, in the Treasury. This they did, relying on the good providence of God, and that generous co-operation of the Christian public, which two years before had furnished prompt relief in a similar emergency.

In the mean time, they made efforts of no ordinary kind to increase the funds of the Society. They spread their want before the public, in the hope and belief that they would not be compelled, for want of means, to abandon any of the young men, who are training up for the ministry, under their guardian care. To every one of them, the Directors consider themselves as standing in a very sacred and endearing relation. And it has never been without pain, that they have found themselves obliged to leave any one of them to pursue his studies in circumstances of embarrassment or anxiety. But notwithstanding all the exertions that were made, it appeared, at the quarterly meeting of the Board, in April, that the receipts of the preceding quarter, fell far below what was necessary to make even the scanty appropriations, that were made in January.

Still hoping and believing, that an enlightened christian community would not suffer an institution of such vital importance to the interests of the church, to languish and die for want of that support which may be afforded with so little sacrifice and self-denial, the Directors determined to divide the amount of their funds for present use, among the whole number of beneficiaries. In doing this, they indulged the hope, that the relatives and friends of those young men, whose necessities were urgent, but could not be relieved by the funds of the Society, would be excited to make larger contributions and greater exertions for their relief.

It was also believed, that many of the beneficiaries might make a saving of expense by the practice of a still stricter economy.

The disclosure of these embarrassing and discouraging circumstances to the public; the appeals made and repeated to the hearts of the benevolent; and other efforts, which the exigency of the case demanded, had so far the desired effect, that at the quarterly meeting in July, the funds for present use were sufficient to meet the existing demands; not, however, upon the scale that guided the appropriation of former years, but upon a scale somewhat above the point of depression, which had been made the ratio of the recent grants.

Among other means employed to replenish the funds, besides the appointment of several Agents to labor in the service of the Society the Directors have caused to be prepared and printed, as a Tract Dr. Porter's Sermon, preached before the Society in Sept. 1820.

Besides this, the New-England Tract Society, has recently printed two important tracts, suited directly to promote the object of the Education Society; one entitled *THE MACEDONIAN CRY*; the other, an interesting correspondence between a clergyman of New-England, and a beneficiary of this Society.

This latter Tract portrays, in lively colours, the perplexity and distress, with which an indigent young man was forced to struggle in his way to the ministry, and makes a forcible appeal to the heart.

THE MACEDONIAN CRY, gives a disclosure of facts, that show the nakedness of the land, and tell tales of woe, which must make the ears that hear them tingle, and wring tears from the eye of apathy itself.

The receipts, at the Treasury, during the year from Sept. 30, 1820, to Sept. 30, 1821, amount to \$13,108.97. Of this sum \$500 are a bequest of Mr. John Pierson, late of Rowley, Massachusetts, for the permanent fund; \$1660 the payments of Life Members; \$684, annual subscription of members; \$967, 54 interest of productive funds; the remainder donations.

The whole number of the present members of the Society, as nearly as can be ascertained, is 425. Of this number, 197 are Life Members; of these 40 were added during the last year, and 26 of them by the contributions of females. Of the 197 Life Members, 133 were constituted chiefly by the liberality of females, in attestation of their love to the Saviour, & of affectionate respect for their Pastors.

The whole number of beneficiaries, who have been aided by the funds of the Society, since its first establishment in 1815, is 321. Of these 63 have been received within the last year. The number now depending on the Society for help, is about 250. These are pursuing a regular course of study, in different stages of advancement, at approved seminaries. And from information respecting them, regularly communicated, the Directors have

"satisfactory evidence, that, in point of genius, diligence, literary progress, morals, and piety, they are proper characters to receive this sacred charity."

In this great enterprise of christian benevolence, a confident reliance is placed upon the spirited and continued efforts of Branch and Auxiliary Societies. While all these have shown a laudable zeal in this good cause, some of them have set a noble example of systematic and most vigorous exertion. The Norfolk Auxiliary Society was organized in 1816. Within the five years of its existence, besides defraying its own incidental charges, it has made disbursements to the Treasury of the Parent Society amounting to \$4,579.31.

The Young Men's Auxiliary Society of Boston has existed two years; and within that time has raised by persevering efforts, and added to the common stock, the amount of \$1,000.

How can young men, especially young men who have enjoyed the advantage of a public education, better express their gratitude to God for his gifts to them, than by exerting their influence, and contributing liberally of their substance, to enable other young men, who are destitute of their means, to qualify themselves for the service of God and their generation, in the gospel ministry?

Since the last annual meeting of this society, the North-Western Branch, in the State of Vermont, has been formed, with the prospect of doing much for the general cause. Though its operations commenced so recently, it has already under its care 26 Beneficiaries.

The Female Auxiliary Education Society of Salem and vicinity has been perseveringly engaged five years and has contributed \$695.03. The contributions the last year exceed those of any preceding year.

The Female Auxiliary Society of Boston and vicinity has, in three years, contributed to the funds \$1,119.32.

The Graham Society of Boston, from January 1817, to January 1821, have aided 42 Beneficiaries of the American Education Society in articles of clothing to the amount of \$626.27.

The Editor of Babington's Treatise on Education has paid into the Treasury of this Society \$350, as the avails of that useful work.

Honourable notice is also due to those numerous females, in various parts of the country, whose charities have afforded such important aid to this institution.

Of 58 Societies, which are auxiliary to this, 31 are composed of Females. And though some of their contributions may be comparatively small, it should stimulate them to unremitting exertion, to consider, that majestic rivers, which "fertilize provinces and enrich kingdoms," receive all their waters from little streams.

How can females better testify their regard for that religion, to which they are indebted for their elevation of character, their influence in society, and their present and future happiness, than by doing all in their power to increase the number of those, whose office it is, to defend, teach and propagate, that same religion.

By comparing, it appears, that while 63 new beneficiaries have been placed upon the funds, during the present year, and notwithstanding the extraordinary efforts of the Directors, the amount of receipts, at the treasury falls more than \$2,000 below the amount received the last year, and more than \$6,000 below the amount received the year before. It is, therefore, as plain as arithmetic can make it, that this institution must languish, unless the friends of Zion will maintain its health and vigor, by constant, systematic and increased contributions.

And is there a want of motives to such an effort? The object of this institution,

and the plan on which the object is pursued, have received the decided approbation of the Christian public.

If, then, the Christian ministry is of vast importance to the salvation of men, and the want of preachers is great and increasing, must not those, who are convinced of these facts, allow to the claims of this Society, a magnitude, inferior to the claims of no other institution? Of the former of these facts, it must be taken for granted, that every man, who believes in the necessity of the gospel, believes in the necessity that the gospel should be preached. And as to the latter fact, the great and increasing want of preachers, the evidence has been too diligently sought, too ably and fully exhibited, too often repeated, and too widely spread in our land, to leave a doubt in the mind of any enlightened christian.

But the evidence already overwhelming, is daily increasing. The Macedonian cry from every part of the country, waxes louder and louder, SEND US MISSIONARIES, SEND US PASTORS.

The following appalling facts are drawn from the most authentic sources.

In the state of Maine are 127 towns, many of them extensive and populous, that are destitute of Congregational, Presbyterian and Episcopal ministers. In 1813, in two counties of New-Hampshire, were 45 destitute towns. In Vermont, 81 towns have no minister, of any denomination, and 139 have no Congregational, Presbyterian, or Episcopal minister.

There are 53 destitute congregations in Massachusetts, and 35 in Connecticut, and 332 in South Carolina. In the Presbyterian connexion in the United States are 451 vacant churches, and in the Baptist connexion one thousand. All Indiana, Illinois, Missouri, and the Michigan Territory, are destitute of regularly educated ministers, except so far as 16 can supply a population of 300,000, scattered over a territory almost three times as large as New-England.

A table, made with great care, from information obtained from gentlemen in civil office from almost all the counties in Virginia, furnishes the following melancholy results: In that ancient and opulent state, there are not as many Baptist ministers, in proportion to the population, as in Connecticut. 46 counties have no Presbyterian minister. 62 counties have no Episcopal minister. The whole State has not one Congregational minister. 46 counties, containing a population of more than 304,000, have neither an Episcopal or Presbyterian minister. The state contains 974,000 inhabitants, and but 92 Presbyterian and Episcopal ministers, leaving upwards of 882,000 souls, destitute of such ministers. Such facts must be reiterated or forgotten.

When we view the great moral waste spread out before us, in connexion with the unexampled growth of our country, how dark and portentous is the prospect! In 1810, the population of the United States, was 7,323,903. By the recent official report of the Secretary of the Treasury, it appears that our population increases 34 per cent in 10 years. The census of 1820, gives a population of almost 10,000,000. On this ratio of increase, in 50 years, there will be about 45,000,000; enough to give all the territory, within the limits of the States, belonging to the Union, a population as dense as that of Connecticut. To supply this population as well as Connecticut is supplied, would require 45,000 ministers. But in the last 70 years, the number of ministers was a little more than doubled. If we allow that the number will double in the next 50 years, there will then be but 6,000, not as many as are wanted at this moment.

War, famine and pestilence, may retard the rapid growth of our nation. But from the immense extent of our territory, the fertility of our soil, the salubrity of our climate, and the enterprising character of our citizens, we may fairly calculate, that the increase of our population will not be checked for a hundred years. On this supposition, our country would then contain 177,000,000 of souls, a number nearly equal to the population of Europe, and yet, if spread over our whole territory, between the Atlantic and Pacific Ocean would be less dense than the present population of Massachusetts. The prospect is grand. But how is it darkened by the moral desolation, that will overspread this vast empire, unless stayed by omnipotence, through the agency of christians: unless the friends of the Redeemer have more of his spirit; his zeal for God,—his love to man,—his self-denial and perseverance in the mighty enterprise of saving a lost world. This enterprise must be achieved "by the preaching of the gospel;" and the company of the preachers must be great. If mountains of difficulty obstruct the way, they will sink before the power of faith. A stronger impulse must be given, to the tone of feeling and action in the christian community. The word and providence of God warrant the fullest confidence, that when the friends of Zion unite, with system and energy, on christian principles, to accomplish the purposes of divine grace, every mountain will be brought low, and every valley exalted; the crooked ways will be made straight, and the rough places smooth.

To excite the friends of this Society to a more systematic and vigorous action, the Directors respectfully propose the following ways and means, for increasing its funds.

1. Let the churches become Education Societies. To christian professors, we appeal with confidence. Those, who enjoy the regular ministrations of the Gospel, add appreciate their importance, will naturally care for the destitute. Those who have been washed in redeeming

blood, and tasted the sweetness of the liberty of Christ, will have bowels of compassion, for the millions living without God, and dying in spiritual thralldom.

Several churches have given the example. The churches in Hartford, Farmington, Pittsfield, Lenox, Lee, Stockbridge, Goshen, Old South and Park-street, in Boston, in the Theological Seminary in Andover, the Presbyterian church in Newburyport, and the churches in Beverly and Portland, have in effect become Education Societies, and support 27 beneficiaries.

2. Let females adopt, more extensively, the plan of constituting their pastors members for life.

In this way, so easy in itself, and so pleasant to all concerned, more than \$5,000 have been already received into the treasury.

Were all the ministers of the Presbyterian and Congregational churches, in this country, made life members, the sums would amount to \$30,000, more than all the Society has ever received, and, of course, more than enough to do as much as the Society has already done. If we consider the number of ministers this sum would educate, and the number of souls they would probably be instrumental of saving from eternal death, how great is the object!

3. Let every person, who is able, engage to support one beneficiary. The circumstances, of a pious youth, whose parents were unable to assist him, and who was fearful of entirely failing in his efforts to obtain an education, were stated by one of our Agents to a gentleman, who immediately sent him the following letter.

"DEAR SIR,—I am ready to commence, and I trust in God, for future ability, to furnish the means to educate —, the son of —, in a manner, suitable to qualify him, in the hand of Great High Priest, to preach the unsearchable riches of Christ, to a perishing world. I accept with gratitude, your kind offer, to make this resolution known to him & his friends, & your agency in forwarding the arrangement, for me, which, I trust, is dictated by the Spirit of our common Lord. You are hereby authorized to make the arrangement for me, and the enclosed draft will be duly honoured, to commence it. And may our Heavenly Father make the youth a rich and lasting blessing to the world, and to the church of our blessed Redeemer."

The circumstances of a charity student were stated to another gentleman; how the young man had left his father's house and travelled many hundred miles, on foot, to seek assistance in prosecuting his studies, till his heart almost failed him; on which the gentleman wrote the following letter.

"DEAR SIR,—The situation of —, in College, calls upon my feelings to assist him. If you approve of my purpose, you may authorize him to expect from me, upon the first day of June in each year, for four successive years, the sum of \$50, in all, \$200. I wish him to understand that I discontinue this assistance, in case he should within the above period, relinquish his literary studies, or cease, in your opinion, to give evidence of vital piety. I trust in God, that I shall not fail of the will and ability to fulfill this promise."

These examples are strongly recommended to the imitation of the wealthy. How can they better invest a portion of their abundance, than by thus lending it to the Lord? In this way, how easily might many hundreds of pious youth, whose hearts throb with desire to preach the gospel, but who are cramped under the pressure of poverty, be raised up to bless their benefactors and the church!

4. Efforts should be made to increase the number of annual subscribers.

5. Let men of different occupations devote a specific proportion of their income to the object of the Education Society.

Ministers might devote their marriage fees for one or two months in a year to this sacred charity. Merchants might return a certain proportion of their gain to him, who owns the silver and the gold, and holds the winds and waves in his hand. This would be the best insurance of their property.

Let the trader consider how entirely his loss or gain is at the disposal of divine providence, and ask how he can find the best security.

Let mechanics set apart one or two days in each month, to labor for the Education Society, remembering from whom they receive their strength to labor, and all their success in business.

This plan if generally adopted, would greatly enrich the treasury of the Lord, without impoverishing the donors.

6. Let Education Fields be set apart, in all our farming towns.

Let every good man give each of his sons a small piece of ground to cultivate, and encourage a generous emulation to produce the greatest amount for the Education Society.

The young men of every town, with scarcely any sacrifice, might combine to cultivate a large field for this object.

Though little has yet been done in this way, a great revenue might thus be easily obtained.

Let the charity students in every Academy and in every College be furnished with a field to cultivate for their own benefit. While they would thus do something for themselves, they would remove some of the common objections to Education Societies;—that beneficiaries are idle; that they are too proud to work with their hands; that they are in danger of losing their health for want of exercise.

7. The design of the society might be greatly aided by donations in clothing. Articles of clothing are much needed. Donations of this sort, are to the Society equivalent to their worth in money. Those who have made exertions to procure boxes of clothing, will accept the grateful acknowledgments of the Directors.

8. Important aid may be afforded by subscriptions for boarding beneficiaries, in the neighborhood of academies and colleges. The Directors have the satisfaction to state, that this plan has been adopted in Lenox, Stockbridge, Richmond, Pittsfield

& several other places with good success.

9. Let Booksellers and other gentlemen be induced to make life subscriptions in books.

In conclusion, the Directors, impressed with the magnitude and sacredness of the object committed to their trust, call upon the friends of religion, and of man, throughout the country, to pause and view this object, and ask themselves, whether, in the midst of privileges, they are duly affected with the wants and woes, which cry to them for relief, and whether they have given to the extent of their ability!

TREASURER'S REPORT.

Balance Current Fund from last year	\$2129.64
Permanent Fund	48.50
Amount received on account of the Permanent Fund	750
Life Subscriptions	1629
Annual do.	684
Donations	9087.43
Interest	967.54
	\$15,287.11
Amount paid to Beneficiaries	\$3093
Paid for sundry Agencies in behalf of the Society, Printing Directors' Reports, &c. &c.	925.72
Balance on hand, for current use	10018.72
Permanent Fund	4469.89
	798.50
	\$15,287.11

PERMANENT FUND.

Thirty five Shares in United States Bank Stock	3500
Seven per cent Stock of United States	4080
A new Brick Dwelling House in Boylston Court	0000
Fund loaned to Individuals, at 6 per cent	2500
Cash on hand	798.50
	\$16,878.50

A. P. CLEVELAND, Treas.

Boston, Sept. 30, 1821.

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REVIVALS IN NORTH-CAROLINA.

From the Charleston Evang. Intelligencer.

Extract of a letter from the Rev. J. Witherspoon, to his friend in Charleston, dated Hillsborough, Oct. 16, 1821.

A Presbyterian Church was first organized in this place in July, 1816, consisting of 7 members. Previous to the year 1813 it was not known that there was a professor of religion in the place, nor was there the semblance of piety among us. The oldest inhabitant could not remember that the Sacrament of the Lord's Supper had been administered among them. Since the formation of the Church, many additions have taken place—some through the instrumentality of the Gospel among us, others by removals from distant Churches. The Church now numbers about 40 communicants. We have likewise, in our village, several worthy members of the Episcopal and Methodist Churches. The attention to religion has been gradually increasing, accompanied by a general improvement in the moral character of the place. Nothing very special occurred until some time in August last, during the meeting of the Presbytery.

The labors of my fathers and brethren in the ministry, I hope, were blessed to my people; some appeared to be awakened to a sense of their danger—a conference was appointed, at which many attended. During the same week, it seemed that some had been awakened, at a Camp Meeting, held by the Methodist brethren about 12 miles from us, at a place called Salem. After the adjournment of the Presbytery, meetings were held almost every night, either by the Methodist brethren or ourselves, and the work has been gradually increasing. Several of the students of our Academy have been the subjects of it—some of them very young. The impressions in some have been very deep, and their exercises rational and scriptural—in others, they have been slight, and of a doubtful character. The number apparently serious, among both denominations, I should judge to be at present, about 40 or 50. We earnestly pray for a continuance and spread of this glorious work. It is somewhat surprising, that no opposition of moment is made to this work—even the thoughtless and careless appear gratified, that their friends and neighbors and acquaintances become the subjects of it.

In July last, the Rev. L. D. Hatch and myself commenced a Missionary tour of some weeks, in this and the adjoining counties of Caswell and Rockingham.—The attention to the preaching of the word seemed truly astonishing. There appeared an anxiety to hear, of no common kind.—It was not curiosity, for we were no strangers. The spirit of the Lord had evidently diffused among the people a desire to hear the Gospel. To the present time, I learn, that large congregations assemble, whenever the Word of Life is dispensed, and this among all denominations of Christians. Wherever we visited, we found some deeply impressed, inquiring the way to Zion.—Tracts and Catechisms were eagerly received.

The first Sabbath in August, we attended, with a number of our brethren in the ministry, a meeting at the Cross Roads, 13 miles north-west of this place. Ministers were much engaged, Christians were greatly encouraged, and sinners made to bow to the sceptre of Mercy. The power of

God was eminently displayed. In a few cases the aged were the subjects of the work—many among the middle aged, both husbands and wives—most among the young. In their exercises they seemed to be a more awful sense of the guilt and pollution of sin, than of its dangerous consequences. Many wept there, whose fountain of grief, I do not think, had been disturbed for many years before. Indeed, a careless person was not found among all the vast multitude. The number deeply impressed, I should judge to be upwards of 130. Many of these are now rejoicing in hope—others are yet in darkness, bound down under a sense of sin.

The second week in Sept. we attended a meeting at Eno, 6 miles north of this place, with the Rev. Samuel Paisley, Pastor of this church, and number of our brethren in the ministry. Mr. P. had been laboring in this place for four or five years, with apparently but little success—no conversions having been made to the Church during greater part of that period; but the time to fasten on last came, and now he is reaping the fruit of his labors. The work of grace made its appearance during the early part of last summer, and has been gradually extending since. Many have been added to the Church. At the meeting above mentioned, the Spirit of the Lord seemed to be poured out in a very remarkable manner. The number that attended conference, deeply impressed, equalling "Sims what must I do?" exceeded 100. Of these, many since have been brought to entertain a comfortable hope of their interest in the blessed Redeemer, for which hope they give a scripture reason.

During the last week (the 2d in October) we attended, in company with many other brethren, a meeting at the Hawfields, 12 miles west of this Church is united with the Cross Roads. Mr. A. D. Montgomery, a licentiate of this Presbytery, has been with them sometime, as a stated supply, and his labors have been greatly blessed to them. This meeting was said to have been the largest ever known in this part of the country—There were 110 waggon and 84 teams. (Such is the statement I have heard from good authority—I do not count them.)

The exercises were peculiarly solemn and interesting. A deep solemnity prevailed over the whole assembly; and, during the whole of the meeting, never was more anxiously to hear the Gospel manifested. There was no disorder or confusion, and but little noise, except among those who were greatly distressed on account of their sins. The number that manifested a heartfelt concern for the salvation of their souls, I think was about 200, some 300. The elders of the church and a good Christians remarked, that it was the greatest work that ever made its appearance among them.—That it exceeded, in the number of subjects and the solemnity of its exercises, the great revival which took place in this region about 1802 or 3, during the great work in the western country, remarked for the bodily exercises which prevailed. During the services, not more than a third of the congregation could have been accommodated with room in the Church. The exercises were consequently conducted in the open air. From 1500 to 2000 people were assembled every night in the grove. The scene was peculiarly solemn and impressive. An awful stillness rested upon the congregation—a silence uninterrupted, save by the rustling leaf and the voice of mercy in the Gospel. The children of God appear greatly refreshed by these displays of his power and tokens of his sovereign grace. We pray for the continuance and spread of this glorious work. This section of our country is very destitute of labourers—the harvest is great, and help is greatly needed. We trust "the Lord will provide."

Yours, &c. J. WITHERSPOON.

BOSTON RECORDER.

SATURDAY, NOVEMBER 24, 1821.

"The voice of one crying in the wilderness."

We have before us a letter, under date of Aug. 15, 1821, from a Lady in Morgantown, Virginia, whose pen has before now sketched the scene of spiritual desolation around her; not without effect on the sympathies of the pious in New-England. As she was born and educated among us, and is now in Divine Providence placed where her privileges are few, she is able to contrast the two situations, in the same spirit that would be felt by any native of New-England of equal piety and judgement, in the same circumstances. We shall make but one or two short extracts from this letter, directed to a female friend in this town.—"I am still a sojourner in the western wilds of America—this land of want. I have resided this summer in a favored spot; the most so perhaps of any in the western part of Virginia. Here I have heard Mr. F. preach once in two weeks or once in four weeks—one sermon only on a Sabbath, as he usually preaches at two places the same day. This makes our privileges small in comparison to those of our highly favored friends in New-England. Those dreary abodes, the glades—or the mountains extending hundreds of miles, which I once described to you, and where I resided when you kindly sent us the books &c. are still in the same destitute, deplorable situation; and so are hundreds of miles North-West and South of this place. O if you only knew their condition, their ignorance, their indolence, or else their discouragement!—but I do not mention it expecting that you can attempt to help them any more—but only to stir up your mind to a continuance of fervent prayer for them. I read with high interest, the accounts of revivals in the Eastern States—also of the Sandwich Islands and other Foreign Missions. I then sigh and say, Oh! that the Son of Righteousness might shine on these dark mountains of America! Must all Missions be sent to foreign fields?—I do feel for all, but cannot more be sent this way? If there were any to preach, very many would attend and gladly give such as they have to support them—money they have not, but every thing else is cheap and plenty. They need those who are "taught in the word." O that you knew how I have been pained to the soul, to hear poor young ignorant creatures undertake to preach. I went a few weeks since to hear —. I think hundreds were collected—among them most of the inhabitants of Morgantown. The style, the matter, the gestures, the distorted features and boisterous noise were truly astonishing. One half of the congregation were laughing—some frightened—nearly all disgusted—many left the house, and all wished the preaching were finished. If I had ten thousand dollars to bestow on benevolent institutions, I think I should feel justified in giving it all for the education of pious, promising young men for the gospel ministry; and I have no doubt but there are thousands in New-England, who would be of the same mind if they could see but one such precious congregation listening to such an illiterate man. That most truly excellent Institution, the Education Society, I esteem as the fountain from which good must flow to cure these lamentable evils."

This plain unvarnished tale needs no comment. Yet we cannot dismiss it without a remark or two.

1. No Minister ought to go to the Western

of which we only hear the report, feel, and deeply feel; they must be permitted to speak—and to speak from the fulness of their hearts. Would God that all New-England Christians would enter into their distresses, and make such an effort as Christian sympathy demands for their relief. Send the Bible to those destitute regions—it must be followed by the Minister of God to explain its doctrines and enforce its sanctions, or it will be undervalued and lost. Send the single missionary—he may cover the narrow path he treads with a feeble light,—soon to be overcast however by the thick surrounding darkness. Send what means of instruction you will, unless the heralds of salvation are multiplied, and sent in some numbers into the vast wilderness, but little will be accomplished. It is grateful to our feelings to recollect that some of the richest donations to the Education Society have come from the southern section of the country—the name of Whitehead will long be had in grateful remembrance—and many other names are enrolled on the bright catalogue of the Society's benefactors from the south, whose prayers and alms will ultimately secure to this fertile region, the rich blessings of the gospel ministry. It is not the donations themselves that so much cheer us, but the delightful anticipations they encourage of the future prosperity of those churches that have now little more than a name to live, and of the salvation of multitudes, who otherwise would never enjoy the means of grace. If the redeeming spirit of our country can operate successfully through any medium, it is through Education Societies. These are emphatically the nurseries of the church—the patrons of the sacred office—the broad foundation on which the schools of the prophets are to enlarge themselves.—May we not then urge their claims without presumption? May we not entreat the favorable eye of the public, on their operations, even now so limited for want of means? May we not, in view of their necessity—in view of millions perishing in this land of Gospel light, importunately implore that aid which can be so easily afforded, and by means of which so many hearts will be made glad—so many eyes made to overflow with tears of gratitude?

Communicated for the Recorder.

OSAGE MISSION.

Several interesting letters have been received from the members of the Great Osage Mission Family since their arrival. Mr. C. SPRAGUE has written to his father in Leicester, under several dates, confirming not only the pleasing circumstance of their cordial reception among the Osages, but that appearances look favorable that schools will soon be established to instruct their children in civil, moral and religious duties. Their greatest affliction is, that the fever-and-ague incapacitates the company from going on so rapidly in building their huts, work-shops, mill-works, &c. as is desirable. In speaking of the work before them, Mr. Sprague observes:—

"I have filled my time with usefulness? To remember to ask this question daily, yes; hourly, and to answer it properly, I ought to plead earnestly, and in the spirit. This is necessary, in order that a Missionary should enjoy the presence and influence of the Holy Spirit. It is painful to reflect on the condition of the Indians to whom we have come. The moon they call heaven, to which all are going at death. The sun they call the Great Spirit, which governs the moon and earth. When asked, 'Where do the bad white men go?' they answer, 'to the moon.' Shall nothing be done for these poor sons of the forest? Christians plead for the upbuilding of Christ's kingdom. Should this be all? They also pray for seed time and harvest? But do they neglect to sow and reap? Then, if we pray for a thing, we ought, in some way, to put our hand to the work we desire should be accomplished."

"On the 14th of August, we began to cut hay, which is produced at about 1 1/2 to 2 tons to the acre. On Monday, the 27th, brothers Chapman and Fuller arrived from the Union Mission, on the Arkansas; which is about 150 miles from us."

"Sept. 1st.—Our brethren who were sent out to the Missouri river, to purchase cattle, returned with two horses, 4 oxen, and 7 cows. For want of a team, we could do but little about building."

"Sept. 2d, Sabbath Day.—Oh, what cause of joy and thanksgiving it is, that the Lord is God, and that he manifests himself to us in this heathen land, as he did in Christian lands—that although we, a little band, are here separated from our Christian friends, who live amidst gospel ordinances, yet this day we are allowed the privilege of calling to mind the sufferings of our Redeemer, by partaking of the bread and wine, as he directed, in memory of his death, till he come."

Mr. Sprague mentions the marriage between Mr. Stephen Fuller, of the Union Mission, and Miss Eliza Howell, of Harmony Mission; and, after making many observations upon the site they have chosen for life,—that prairies are excellent and extensive,—that good timber, stone, coal, limestone, and good clay for bricks, are within reach, &c. he observes:—

"Sept. 15th.—We have not yet cause to repent of having put our hands to the plough. We feel assured that God hath laid up a crown for those who love him, and follow his calls,—those who take an interest in upbuilding Zion, and in spreading the gospel. He calls not all to go among the heathen, for then, none would be left to aid them; but he calls on all to repent of their sins, and to manifest to the world a love to the Saviour."

Extracts of a letter from Mrs. JONES, of the Great Osage Mission Family, to her friend in Ashburnham.

OSAGE STATION, AUG. 17, 1821.

"Dear Sister,—God has permitted us to reach the place of our destination, and to shake the friendly hand of our red brethren and sisters. Even while I write this, five of them are seated by my side. One woman with a smiling countenance is viewing me, and says, she cannot write, but can speak some English. On our first interview, about fifty men, women and children unexpectedly came on shore to see us. They appeared much pleased. We visited their wigwags. They gave us green corn and watermelons. We tarried with them one hour, then took our leave; proceeded up the river one mile and made a stop about 30 miles from the Great Osage Village. Here our brethren were much engaged in looking out a site. God in his wise Providence directed their steps on the first day to the spot which is now considered as our home." "Some of the Indians have pleasant intelligent countenances. They appear to have great confidence in us. They say our hearts appear good outside now, but they wish to try us three years, and in that time they can judge whether we are good inside." "They appear fond of our children, often clap them in their arms, and bring them presents of nuts. The chiefs and the big warriors assure us, that they will protect us from injury from their nation, that our smallest child shall experience no harm."

"Sept. 15.—My dear sister, I must make you acquainted with the interesting scenes of last Lord's day. We were permitted with our dear brothers and sisters to commemorate the dying love of our Lord Jesus, for the first time in this heathen land. In the morning we had a preparatory conference—at noon brother Seebey had an infant baptized. In the evening after sermon, the sacrament—though nothing but the sturdy oak screened us from the scorching sun, yet they became to us, the temple of God made without hands."

We cheerfully insert the following letter agreeably to request—but beg leave to decline offering any remarks on it at present, for the very obvious reason, that nothing we could say, would equal the eloquence of such an act of liberality, nor reach any heart that will not be touched by so honorable an example of zeal for the welfare of the nation to whom belong the promises.

CANTERBURY, CONN. Oct. 1821.

To the Female Society in Boston, for promoting Christianity among the Jews.

While we view with increasing delight, the various exertions made for the renovation of a fallen world, our attention has been particularly called to the present condition and future prospects of the Jewish Nation.

Where now is that mighty people to whom the great I AM was first pleased to reveal himself out of the midst of the Burning Bush? Where are the descendants of those who stood with solemn awe upon the plain while Moses approached the quaking of those to whom was entrusted the keeping of the Book of the Laws, and the exposition of the same to the tribes of Israel? What is the present condition of Jerusalem, once the seat of science and the moral and religious centre of the world. The first and second Temples are demolished, and the hallowed top of Mount Moriah, is now the site of a Mahomedan Mosque—polluted by the worship of the false Prophet.

Alas! how are the mighty fallen. The Jewish Nation fell—but not like Lucifer to rise no more. They are dispersed, but not destroyed. The promises of God are immutable. We lament their degradation, and rejoice in the approach of that day which shall terminate their sufferings. They shall again revisit their native land, rejoicing in the mild religion of that Messiah whom they have so long rejected, and the whole family of man participate the blessings of a regenerated world.

Moriah Lodge No. 15, Canterbury, Conn.

By DANIEL FROST, Junr., Committee.

It is with great delight we learn that a Society has been formed in the town of Boston, for spreading the light of the Gospel and extending the hand of friendship to that long persecuted race, the descendants of Abraham. To aid in the accomplishment of your benevolent design, we herewith send you the sum of Fifty Dollars, to be disposed of by said Society for the purpose aforesaid.

Per order of Moriah Lodge.

SOLOMON PAYNE, Junr. Treasurer.

Miss Frances Erving, Treasurer Boston Jews Society.

Just as our paper was going to press, the following letter was handed in by a gentleman who would only inform us that it was from Bath, Maine.

"Mr. WILLIS.—Enclosed is 100 dollars, which please apply as follows:—60 dollars to constitute Rev. Wm. Jenks of Boston, Rev. J. W. Ellingwood of Bath, (Me.) and Rev. Nathan Lord of Amherst, (N. H.) life members of the New-England Tract Society.—30 dollars for Indian Missions in our own country, and 10 dollars for the Sandwich Island Mission."

Boston, Nov. 22.—Received sixty dollars, agreeably to the above donation. LINCOLN & EDWARDS. Received forty dollars, agreeably to the above donation. JER. EVARTS, Treas. of A.B.C.F.M.

REVIVALS OF RELIGION.

The influences of the Holy Spirit are still continued in this place. The prayers of Christians are heard, and some sinners are seeking for mercy. A hopeful work of grace has commenced in Litchfield. About 20, we understand, have been brought into the light of the truth, and nearly 50 are under conviction. The revival in the county of Berkshire, Mass. is continued with power in the towns which have been before mentioned, and appears to be extending to several other towns. About forty were added to the church in Stockbridge the first Sabbath in this month. A correspondent in Otis, N. Y. states, that a revival had commenced in that place, and about 30, mostly youth, were rejoicing in God their Saviour. In Springfield, N. Y. one hundred and three have united with the church of Christ during the revival in that place, and about thirty more are considered as subjects of the work.—New-Haven Rel. Intelligencer.

WILLIAMS COLLEGE.

The Rev. Dr. GRIFFIN, was inducted into the office of President of Williams College on the 14th inst. A large number of people was drawn together from the neighbouring towns, by the interest of the occasion.—The Rev. Dr. Hyde, as Vice President, after making a short Latin address to the President elect, and receiving his answer, and after the blessing of heaven had been invoked on the President in his new station, by the Rev. Dr. Shepard, proceeded to invest him with the office, in the usual form, and committed to him the instruction and government of the Institution in a very serious and interesting manner.

An Inaugural Address was then delivered by the President, in which he traced the influence of the higher institutions of learning upon all the inferior schools, and their connexion with the happiness of society, the interests of civil and religious liberty, and the cause of vital piety in our own and other lands. He adverted here with much eloquence to the obligations of the American churches to the little circle of young men, among whom were MILLS and HALL, who, while pursuing their studies at Williams College, began to cherish first in their own bosoms the warm affection and tender piety for the Heathen, which they afterwards communicated to the bosoms of others, and which from this beginning have spread through our country, led to the establishment of the American Board of Commissioners for Foreign Missions, and waked the churches to a great and long neglected duty. In the course of his able and elegant discourse, he showed how the principal branches of College study, conduce to such valuable results. A copy has been requested by the Committee of the Corporation for the press.

He was followed in a congratulatory Address from Professor Kellogg in Latin.

The College choir of singers performed two or three excellent pieces, selected and executed with the same good taste, by which they have been distinguished for the last two or three years.

The Trustees at their last meeting directed a room to be fitted up for the Philosophical Apparatus. This has been done in a neat and elegant style and at considerable expense. The room was opened for the first time on the day of the inauguration. With the additions made to it during the last summer, the apparatus is now not only sufficiently complete for nearly all the occasions of a Lecturer in Natural Philosophy, but elegant & various enough to gratify a rational taste & curiosity.

The accession of Dr. Griffin to the Presidency of the Institution will, we trust, secure to it a continuance and increase of its usefulness, and of the public confidence and attachment. The President, who is also Professor of Divinity, will be the stated preacher of the College.—Communicated.

Ordination at Greenfield, Nov. 7, 1821.

The Rev. JAMES B. AMBLER, was ordained by the Presbytery of Albany to the work of the gospel ministry, and installed pastor of the united churches and congregations of Milton and Greenfield, Saratoga County, N. Y.—Sermon by Rev. Mr. Yale, of Kingsborough; Charge by Rev. Mr. Ward, of Amsterdam; Address to the people by Rev. Mr. Smith, of Ballstown.—And, although the weather was unfavorable, the meeting house was crowded with attentive hearers. All the exercises, were deeply interesting. It is highly pleasing to the friends of Zion in these parts of the Lord's vineyard, that the gospel is once established in these two societies. During the last six months God has been pleased to visit us, with some special tokens of his love. Upwards of 80 have become in the judgment of charity, hopeful subjects of divine grace, and the Lord is still blessing his people.

Ordained.—On Wednesday November 14, Rev. Amos W. BURNHAM, as pastor of the First Congregational Church and Society in Rindge, N. H. Introductory prayer by Rev. Mr. Hall, of New-Ipswich; Sermon by Rev. Mr. Burnham, of Pembroke; from 1 Cor. iii. 9. "For we are laborers together with God." Consociating prayer by Rev. Mr. Ainsworth, of Jaffrey; Charge by Rev. Mr. Cushing, of Ashburnham, Mass.; Fellowship of the Churches by Rev. Mr. Putnam, of Ashby; Concluding Prayer by Rev. Mr. Sabin, of Fitzwilliam.

Ordination.—On Wednesday last, at Trinity Church, in Boston, the Rev. Isaac Boyle, was admitted to the Holy Order of Priest, by the Right Rev. Bishop Griswold, of the Eastern Diocese. Sermon by the Rev. Dr. Gardiner; and on Thursday Mr. Boyle was instituted at Dedham, as Rector of the Episcopal Church in that place. Sermon by the Right Rev. Dr. Griswold.

The Censors of Prussia have received directions from the Censor at Berlin, not to permit in any book in future, the words *Protestant* or *Protestantism*, or *Protestant Religion*. "The will of the king is, that this Religion should be called the *Evangelical Religion*."

Education.—The Government of Columbia has appropriated the estates formerly applied to royal patronage, to the establishment of a general and uniform system of Education throughout the Republic.

Yale College.—The friends of this valuable Institution will be gratified to learn that its prospects become more and more flattering every year. During the last summer a handsome college edifice was erected in addition to the former extensive buildings, and the number of students now in the Seminary are, 76 Male—Academical; Seniors 80—Juniors 74—Sophomores 91—Freshmen 80—Academical 325—Total 403. [New-Haven Journal.]

On Monday the trial of Edward Brooks, for the killing of Thomas Fuller, took place in Salem; after a short examination of the witnesses in behalf of the government, the Court intimated to the Jury, that the evidence was insufficient to convict the prisoner; and without leaving their seats they returned a verdict of *NOT GUILTY*; the prisoner was then discharged.

Gorham Parsons Jr. a lad of 16 years of age, was tried on Tuesday at Salem, before the Supreme Judicial Court, for the murder of Ebenezer Davis 3d, a lad of 12 years of age, at Gloucester, on the 16th May last. The trial occupied the day from 9 o'clock A. M. to 7 o'clock in the evening, when the cause was committed to the jury. At 11 o'clock the jury brought in their verdict *not guilty*.

More Robberies.—On Monday evening some rogues entered Mr. Goodrich's store, in State-street. It appears their object was money only, as nothing but a few dollars in change is missing.

The entry of a boarding house in High-street was entered the same evening, and a number of suits and hats stolen.

The Store of Messrs. Hay & Atkins, South Row, was broken open on Tuesday night and a few dollars stolen therefrom.

An attempt has been made to murder a mail stage driver in Virginia, by the discharge of a musket at him loaded with three bullets. The carriage and mail-bag were perforated, but the driver providentially escaped.

Among other attempts at robbery in Boston lately, four or five Newspaper Offices have been forcibly entered, but as might have been expected, without finding money. The Recorder-Office has as yet escaped—if an attempt should be made, the greatest treasure the robber will find, and which we presume he is destitute of, is a Bible. This however he may have, any day, upon application, without the trouble of breaking locks.

FOREIGN NEWS.

CONSTANTINOPLE, AUG. 25. The Divan issued a firman announcing the perfect restoration of business and tranquility in the capital, and the Patriarch of the Greeks has published an exhortation to all the Greek churches, assuring them of the protection of the government, and recommending to them a submissive and peaceable conduct.

HAMBURG, SEPT. 21. An express has reached this city from Petersburg, announcing that the Russians in Moldavia had retired to their former positions; that the differences with the Porte were amicably settled and that another Ambassador had been chosen to succeed Baron Stroganoff.

VIENNA, SEPT. 14. The Divan, yielding to suggestions of the Christian Ministers has removed every pretext to which its enemies might resort, for the violation of principles proclaimed at Laybach.

PRIVATE LETTER.—Constantinople, Aug. 25.—"The Emperor of Russia is amicably inclined towards the Porte, but other powerful Princes of his empire are hot for war. Since my last about 30 persons engaged in the Greek rebellion, have been sentenced to be beheaded; and the head of one of Ali Pacha's sons, and one of his grandsons, have been received here. Smyrna is made a Pashalik, to curb the licentiousness of the populace there. Poor Danesi is still in exile in Magnesia."

ODESSA, (Russian Empire) OCT. 2. The Grand Seigneur has given some Armenian Churches to the Greeks. A new Patriarch has been appointed, but the Greeks affirm that he is a Jew in disguise, and will not acknowledge him.

LONDON, OCT. 4. A letter of a young officer of his Majesty's ship Medina, at Smyrna (no date) says:—"When I went on shore the other day, I saw two poor Greeks hanging over the beam of a door, who had been just strung up by the Turks, with a small cord made fast to the latch of the door. A few days back we saw eight Greek bodies float by our ship, and sometimes they have killed twenty Greeks in a night. The Greeks have taken a Turkish corvette and two brigs, and burnt a seventy-four, and six brigs, by sending five ships in among them."

OCT. 5. Letters received this morning from St. Petersburg confirm the advices that the peace of Europe will not be disturbed by any new war between Russia and Turkey.

SEMLIN, [European Turkey,] SEPT. 3. Accounts from Macedonia of the 23d ult. inform, that the Turkish Pacha of Salonica, was defeated in the district of Cassandra, in Macedonia, by a Grecian force of 30,000 men, returning from Thessaly; the remains of the Turkish army retreating with great difficulty to Salonichi. The Greeks were commanded by Alexander Stagirita. Of the prisoners taken were 400 Jews, whom the Greeks mutilated by cutting off their hands and noses. This conduct is justified on the ground, that the Jews entered voluntarily into the conspiracy against the Christians, and are said to be the instruments of the cruellest acts of oppression. In Salonichi all the Jews are armed, and watch the disarmed Christians.

SEPT. 4. The Greek force named above passed from Thessaly over the gulph to Cassandra.—3000 Thessalians joined the Greeks from Mount Athos; making the united Christian force 20,000. The Priests descended from mount Athos, bearing the cross before them, which excited the enthusiasm of the Greeks to the highest pitch, and the defeat of the Turks was decisive.

The British king left England the 25th of September, landed in France the same day, and proceeded directly for his kingdom of Manover, where he probably arrived the eighth of October. He travels as the Count of Lungenburg. The report that he intended to visit Vienna and Paris, during his tour, has been contradicted. The "Lord's Justice" which he left in the administration of the government have announced that the King's stay on the Continent would be short.

Wednesday Evening Lecture.—Nov. 28, in Park Street Church.—Preacher, Rev. JAMES SABINE.

DEATHS.

In this town, Miss Sarah Thayer, aged 40; Mr. Philip Cartwright; Mrs. Sarah Wild, wife of Mr. Daniel Wild; suddenly by his clothes taking fire, Master Washington Munroe, son of Mr. Nathan Eaton, 3 y. and 7 m.; Mrs. Fisher, widow of the late John Underwood, 50; suddenly, Mr. John Badger, painter, 58; Mrs. Abigail, wife of Mr. Thomas Dunn, 25; Master George Henry, only son of Phineas Upham, 10; Mr. David Dexter, 79 formerly of Woburn.—Elizabeth M. Hadley, only daughter of Charles J. Hadley, aged 18 months.

In Roxbury, Mr. Samuel Remill, aged 42.—In Charlestown, Mrs. Elizabeth E. Van Voorhis, 37, wife of Mr. Henry Van Voorhis, and daughter of Mr. David Edmunds.—In Dorchester, Mr. John Capen, senior, 87; Miss Mary Spurr, 19.—In Plymouth, Mrs. Sarah Bradford, 67, relict of Le Baron Bradford, Esq. late of R. I.—In Newburyport, Mr. Ebenezer March, jun. 40; Mr. James Fudge, 60; Capt. Ephraim H. Toppan, 48; Mrs. Ruth Bigford, 88.—In Nantucket, Mr. Jonathan Chase, 68. In West-Stockbridge, Mr. Caleb Boynton, 67.—In Northampton, Dea. Solomon Clark; Mr. Sylvester Alvord, 24.—In Medway, Oct. 9, Peter Linet, 66.—In Weymouth, in hope of eternal life, Mrs. Mary Reed, wife of Mr. Ezra Reed, 56.—In Franklin, Oct. 29, Mrs. Mary Metcalf, wife of Deacon Jonathan Metcalf, in the 55th year of her age.

In Charlestown, of the measles, Mr. Andrew Vajentine, of Marblehead, 32.—In Roxbury Mr. Elizabeth Stevens, 45.—In Malden, Capt. Jonathan Barrett 46; Mrs. Martha Barrett, 80.—In Milton, Col. Ebenezer Williams, 77; Widow Martha Humphrey, 63.—In Woburn, Mrs. Sarah Swan, relict of the late Mr. Caleb S. 65.—In Haverhill, Col. Evan Merrill, 52.—In Marblehead, of the measles, Capt. Benjamin Vickery, 22.—In Weymouth, Mr. John Cook, 18.—In Yarmouth, Mr. Chas. Hallett, 70.

Died, suddenly in Western, on the 2d inst. Capt. CYRUS RICH, aged 55. Blessed with health and a sound constitution of body, uniting industry with economy, Capt. Rich was enabled to pursue, advantageously, for a long course of years, the profession of agriculture. His regular habits, and the confidence, reposed in him by his fellow townsmen, are pleasing testimonials of his usefulness as a member of society. In the early part of life he joined himself to Christ's visible Kingdom, and henceforward, uniformly adorned the Christian profession.

Died, in Foxborough, Mass. on the 19th Oct. last, Mr. MARCUS PRATT, son of Abijah Pratt, Esq. in the 23d year of his age. He was a member of the Junior Class of Brown University. By his endearing manners, joined to a natural amiableness of disposition, he had secured the esteem and affection of all who knew him. To his sweetness of temper, were united a profound reverence for religion, a firm reliance on the promises of the Gospel, and a cherishing hope of a blessed immortality through faith in the Redeemer.—While his numerous friends and relatives are called to how in silent and humble resignation to the will of heaven, they may safely indulge the consoling thought, that though to them his death is a source of sorrow and affliction, yet to him it is productive of joy and happiness.—Communicated.

Difficulty has arisen in ascertaining whether new Subscribers, who pay in advance for the Recorder, wish the paper continued after the expiration of the year for which they paid. In some cases, Subscribers have been disappointed in finding their papers stopped; in others, they have said they intended to take them only one year, when they have been sent more than a year. Our general rule is to continue the paper, unless it is ordered to be stopped when it is paid for; and we wish Subscribers would state distinctly when it is their wish to have the paper stop at the end of the time for which they pay in advance. If they find the Recorder continued longer than they intended, let them write their name, residence and the word *Stop* on the paper, and return it to the "Recorder-Office, Boston," and their wishes shall be complied with. Recorder-Office, Nov. 24.

FURNITURE—at unusually low prices.

GRIDLEY & BLAKE, being desirous to close the remainder of their fall stock of furniture by the first of January next, will sell until that time at 10 per cent discount from their former prices.

—ON HAND—
12 Grecian & common Sofas and Couches, 100 high post, field, trundle, cot and low post Beds, 40 Bedsteads, 15 Secretaries, 4 Wardrobes, 2000 fancy and common Chairs, 50 Grecian, Card, Pembroke and common Tables, 200 Looking Glasses, 10 warranted Timepieces, 14 Portable Desks, 30 Wash & Light Stands, 30,000 feet Mahogany in the log—Plank, Joist and Boards. 15 gallons Copal Varnish.
Nov. 24. Sw Warehouse 26 Cornhill.

WE the subscribers having been appointed by the Hon. Wilkes Wood, Esq. Judge of Probate, for the county of Plymouth, Commissioners to receive and examine the claims of the several creditors to the estate of BARNABAS CURTIS, late of North Bridgewater, in said county, Yeoman, deceased, represented insolvent; hereby give notice that six months are allowed by said Judge of Probate, for the Commissioners to receive and examine the claims of the creditors of the said deceased. And that they will attend that service on the second Saturday of December, January, February, and May next, at the house of Nehemiah Lincoln, in said North Bridgewater, from 1 to 6 o'clock P.M.

ELIPHALET KINGMAN, Commis-
NEHEMIAH LINCOLN, sioners.
North Bridgewater, Nov. 22, 1821. 48*

NOTICE is hereby given, that the subscriber has been duly appointed administrator to the estate of LUKE REED, late of Woburn, in the county of Middlesex, Yeoman, deceased, intestate, and has taken upon herself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of the said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to MARY REED, Administratrix.
Woburn, Nov. 13, 1821. 48*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator to the estate of BENJAMIN THAYER, late of Weymouth, in the county of Norfolk, Cordwainer, deceased, and has taken upon himself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of the said deceased, are required to exhibit the same; and all persons, indebted to the said estate, are called upon to make payment to BAILEY WHITE, Administrator.
Weymouth, Nov. 24, 1821.

WILSON'S LIFE.

PERSONS holding Subscription papers for the life of Capt. JAMES WILSON, are requested to return them to the publisher, No. 14, Newbury-St. or to the Book-Store of Munroe & Francis, Nov. 24.

WANTED.—An active, intelligent LAD, 14 or 15 years of age, as an Apprentice in a Wholesale Hard Ware Store. One whose parents live in town would be preferred.—Inquire of the Printer. Nov. 24.

POET'S CORNER.

For the Boston Recorder.

"The redemption of the soul is precious."

Whence, O my soul? what purpose brings thee here?

By whose volition at this time appear?
Was it thine own, a self-creating power
That will'd existence, mark'd the natal hour?
What art thou, O my soul? What thy essence?
The manner how? and where thy residence?
What cords mysterious bind thee to the clay?
And why should this thy secret voice obey?
Who made thee, O my soul? the author name?
What hand thus fashion'd thy ethereal frame?
Who struck the vital spark that lit thy day?
And left thee tenant of th' illumined clay?
Why wast thou made, my soul? the purpose prove!
Was it through crimson sins thy hour to rove?
Or seek for purer joys, in brighter skies?
And seize, in proff'ring time, th' eternal prize?
What thy pursuits, my soul? such wild desires,
Are but the torch to light eternal fires.
From such a source! form'd by such plastic hands!
Thy origin a purer love demands.

Where, stranger, is thy home? where wing thy flight?
When nature wrapt thy "mortal coil" in night;
Wilt thou still hover o'er th' unconscious clay?
Or whither stretch thy devious trackless way?
What, O my soul! what's this unwarped state!
Thy uncloud'd spirit! thy eternal fate!
What are the joys that sweep the heavenly lyres!
And what the pangs when hope in hell expires!
O wretched soul! go seek the crimson flood;
And lave thy sins in Jesus' cleansing blood;
Throw off thy rags, the wedding garment wear,
And for the marriage festival prepare.

WORCESTER.

MISCELLANY.

DISSERTATIONS—No. XII.

For the Recorder.

The connexion between exertions for the salvation of the heathen and for the spiritual welfare of our own country.

Facts already before the public are substantial proofs, that exertions for the salvation of the heathen, have been a principal cause of the various benevolent operations to promote the spiritual welfare of our own country. It has been almost universally found, that both in Europe and America, the most distinguished agents of benevolence at home were first aroused to vigorous action by the heart-rending cry of whole nations perishing in heathen darkness. Who does not know and acknowledge the effect when Buchanan withdrew the curtain and presented the cruel rites of millions stained with blood? Whose heart did not burn with love to immortal souls, when the reiterating appeals of Horne and Hall, were made to Christian sympathy and benevolence? A single individual awakened by the spirit of Foreign Missions could set every thing in motion. With the salvation of a world for his object, he has done more for the everlasting good of our own country, than a hundred ministers ever did, or ever will do, who never extend their views or benevolence beyond their own parish.

Do any wish to be reminded of more facts to prove the salutary influence of Foreign Missions, let them compare almost any number of individual churches or ministers, and they will find, that true piety and Christian zeal in each will bear a near proportion to the regard, which is had to the claims of the heathen.

It is interesting to enquire why exertions for the salvation of the heathen produce this happy influence on our own country. To this inquiry we shall find a satisfactory solution by considering the nature of benevolence and the laws of the human mind.

Benevolence in God, is one of his most glorious attributes. It is expansive, boundless, inexhaustible. In Christians, it is the same in nature, but limited in its operations by the boundary of human comprehension. The extent and importance of the object in the good man's mind measures the extent and influence of his benevolence. Are his views confined to a few souls, his prayers and exertions extend no farther. Are they so expanded as to grasp a hundred, a thousand or a million of immortal beings, his prayer and exertions are proportionably increased. The comprehensive view, which he takes does not exclude a regard to individuals. Nor does he less desire the salvation of one soul because his compassion extends to a thousand. Such is the very spirit of Heaven, where created intelligences will forever increase in benevolence as they approximate Jehovah in point of knowledge. The mind though active is naturally grovelling and will dwell on unimportant subjects, unless an object is presented fitted to awaken its energies. Hence while the salvation of the world was kept out of sight, our churches could indulge prejudices against each other,—our ministers could spend their time in controversy about words or mere forms and ceremonies. Comparatively nothing was done for the destitute at our own doors. But when our attention was arrested by the sight of millions shrouded in moral darkness and rushing down the gates of death through the criminal neglect of Christians, then our churches and ministers, feeling more deeply the worth of immortal souls, dismissed their prejudices and disputes, and united their efforts to promote the cause of the Redeemer at home.

Here then we see the nature of the connexion. It is the greatness of the object, the strength of the motives which give Foreign Missions this glorious influence.

I might dwell on the nature of the divine commands and promises, and show the connexion between obedience and the consequent blessing. But the experience of eighteen hundred years has shown, that the commands of God to exercise benevolence, will never be obeyed so long as Christians will not look around them and discover objects of benevolence.

But what would be the consequence, should Foreign Missions be discontinued? The claims of the heathen world on Christian benevolence are now so well understood, that the moment our churches should cease to pray and act too, with a view to their salvation, they would incur the curse of Merod.

It would operate on piety at home like an embargo on commerce. What is now the state of some churches and ministers, who are deaf to the cries of a perishing world? Such may say at the close of every prayer, "fill the earth with thy glory," while their conduct evinces, they have little concern for the universal spread of the gospel. Faith without works is dead; if such is the connexion between exertions for the heathen and our own spiritual welfare, there is scarcely an object among heathen themselves more worthy of compassion and fervent prayer, than that minister or church, who stands aloof from the cause of missions. From this we see too, that it is not only the duty, but the privilege of our churches to increase their exertions a hundred fold. Their prosperity, their very existence depends upon it. C.

CAIN'S OFFERING.

It may seem somewhat surprising that a wicked person, like Cain, should have presented an offering at all, and should not have spared himself the time and trouble of an imperfect and essentially erroneous service; but in this he stands the recorded antitype of millions, who in subsequent periods of time have attempted, and are now attempting, to cover their transgressions, not with the righteousness of another and an accepted Mediator, but with the external ceremony of a heartless worship.

Patience.—Misfortunes cannot be avoided; but they may be sweetened, if not overcome, by patience, fortitude, resolution, and the assistance of good men.

For the Boston Recorder.

WORCESTER CHARITABLE SOCIETY.

The Religious Charitable Society in the County of Worcester held its tenth anniversary at Holden, on the 19th of September last, to transact its usual business for the ensuing year. The meeting was numerous and well attended.—Every member appeared to take a deep interest in the events of the occasion, and in the important objects the Society is ardently pursuing. It must have been gratifying to every friend of Zion, to have seen so many of her sons uniting their councils and charities, to enlarge her boundaries and advance her prosperity. The great objects of this Society, it is well known, are to aid indigent young men of piety and talents, in the acquisition of a suitable education, with a view to the Christian ministry—to afford pecuniary aid to the American Board of Commissioners for Foreign Missions—and to assist feeble Churches and Societies in maintaining among them the preaching and institutions of the gospel. Each of these important objects has received a proportionate attention. The amount of good already effected by this Society is incalculable.—Its plans of benevolence are extensive, embracing a variety of objects, suited to meet the generous feelings of the Christian community, & to promote the cause of truth and holiness in the world; and should it continue to receive the liberal aid of a generous public, it may justly claim a distinguished rank among those charitable institutions which are the glory of these latter days, and the harbingers of the renovation of a world now lying in wickedness.

The Board of Directors made a detailed Report of their proceedings for the last year, and the Auditor reported the state of the Treasury. Both of these Reports were accepted as satisfactory. An appropriate and impressive discourse was delivered by Rev. John Nelson, of Leicester, from 2 Cor. v. 14, upon the love of Christ constraining us to all benevolent and holy action. After which, a contribution was taken up to aid the funds of the Society. The most important business transacted by the Society, was the adoption of two amendments of the Constitution—one, reducing the terms of life-membership from \$30 to \$15; and the other, to enable the Society to receive and pay over monies for any charitable object, according to the specific designation of the donors. The whole business of the day was conducted with great harmony and apparently much Christian feeling.

Agreeably to the Constitution, the following persons were elected to manage the concerns of the Society for the ensuing year, viz.—

Rev. JOHN CRANE, D. D. President.
NATHAN FAY, Esq. Vice-President.
Rev. Benjamin Wood, Secretary.
Rev. Joseph Goffe, Treasurer.
Robert B. Thomas, Esq. Auditor.
Rev. John Nelson,
Rev. Ebenezer Perkins,
Daniel Henshaw, Esq.
Ebenezer Estabrook, Esq.
Rev. Elisha Rockwood,

Directors.

The total amount of the receipts of the last year was \$700 09, and the whole of the expenditures, \$1007 37—leaving a deficit of \$307 28, which was supplied from the surplus funds of preceding years. The expenditures of the last year were,

For Education,	\$487 85
Foreign Missions,	241 75
Feeble Churches,	245 00
Domestic Missions,	10 00
Miscellaneous,	8 77
Uncurrent Money,	14 00
Total,	\$1007 37

Received during the last year, and after the annual publication, the following sums, viz.

Milbury Branch, residue,	\$4 00
Holden Branch, residue,	9 00
Uxbridge Branch,	13 00
Uxbridge Contribution,	12 50
Donation of Dr. A. Bullard,	2 00
Donation of Col. James Fletcher,	3 00
Donation of Dea. Read,	3 00
Donation of individuals, Worcester,	6 00
Douglas Branch,	13 00
A member of Northboro' and Berlin Branch,	1 00
Total,	\$100 00

At the Annual Meeting, Sept. 10, and since, the following sums have been received, viz.—

Of the Milbury Branch,	\$35 00
Milbury Female Cent Society,	12 00
Grafton Female Charitable Society,	21 00
Upton Branch,	13 00
Westborough Branch,	32 50
Southboro' Branch,	16 00
Shrewsbury Branch,	13 45
Shrewsbury Fem. Aux. Char Soc.,	14 35
Northboro' and Berlin Branch,	40 25
Northboro' Fem. Cent Society,	7 28
West-Boylston Branch,	22 48
West-Boylston Concert of Prayer,	9 47
Princeton Branch,	24 50
Princeton Fem. Char. Society,	22 75
Westminster Branch,	44 25
Donation from Westminster,	1 62
Winchendon Branch,	16 00
Athol Branch,	29 50
Roylston Branch,	27 00
Holden Branch,	49 00
Holden Fem. Charitable Society,	32 69
Paxton Branch,	16 00
Paxton Fem. Charitable Society,	6 55
Leicester Branch,	10 00
Leicester Female Char. Society,	15 92
West-Brookfield Female Char. Society,	8 20
Southbridge Branch,	19 00
Ward Branch,	9 00
Sutton Branch,	12 00
Uxbridge Branch,	23 05
Contributed at the Annual Meeting,	20 00
Donation, Sally B. Goddard, dec.,	2 00
Donation to Bible Society,	2 00
Fitchburg Aux. Relig. Ch. Society,	43 00
Donation, Wm. Moore and wife,	2 00
Total,	\$1007 37

Attest, JOSEPH GOFFE, Treasurer.

The Directors return their cordial thanks to the several branches and charitable individuals who have contributed to the aid of their funds the preceding year, and especially to the several Female Societies, who have greatly encouraged and strengthened them by their liberal assistance. It is devoutly hoped, in return, that all the benefactors of this Society will be abundantly enriched with imperishable treasures. From the foregoing statement they will perceive their need of increased aid for the year to come; and they trust their benefactors will not faint or grow weary in the good cause, but rather enlarge their exertions and charities, that no pecuniary embarrassments may impede their progress in usefulness. Any monies transmitted to the Treasurer, in Milbury, or left in the hands of the Hon. Daniel Waldo, in Worcester, will be gratefully acknowledged, and faithfully applied to the object designated by the benevolent donor.

For the Boston Recorder.

SOCIETY FOR THEOLOGICAL EDUCATION.

The annual meeting of this Society was held at Gorham, Me. Oct. 10, 1821.—The Rev. Mr. BAYLEY of Newcast, preached the anniversary sermon from 1 Chron. xxix. 14. For all things come of thee and thine own have we given thee.

The following gentlemen were elected officers for the year ensuing:

Gen. HENRY SEWALL, President.
Rev. DAVID THURSTON, Secretary.
Hon. AMOS R. MITCHELL, Treasurer.
Rev. Messrs. Kiah Bayley, Mighill Blood, Allen Greeley, Asa Rand, Harvey Loomis, John W. Ellingwood, Thomas Williams, David M. Mitchell, Enos Merrill, Mr. Richard Cobb, Trustees.—Rev. Enos Merrill, Auditor.

A vote of thanks was passed to the "Female Missionary Cent Society of Falmouth," for their generous donation of forty-eight dollars sixty-six cents, twenty dollars of which were to constitute their pastor, the Rev. WILLIAM MITCHELL, a member for life of the Society for Theological Education.

education. The next meeting of the Society is to be held at Turner; and the Rev. Mr. Rand was appointed to preach, in the event of the failure of the Rev. Mr. Mitchell.

The Trustees agreed to resume the right of designating their own beneficiaries, all of whom are to be supported at the Theological Seminary at Bangor. As the whole of the funds of this Society are, by the by-law, to be appropriated to the aid of young men at that institution, the Trustees may order the Treasurer to pay over the amount in his hands, at any time, to the Treasurer of the Maine Charity School; or they may "either select individuals already at the Seminary, or may place there such young men, as they may choose to educate, subject to the general rules of the school respecting their beneficiaries." The Rev. Messrs. Loomis, Bayley and Williams, were chosen a committee of the Board to select the beneficiaries of this Society.—The present number of students is twenty-four, and there is an expectation, that five or six more will soon enter. The funds of the school, though by no means adequate to the necessities of those destitute of the stated ministrations of the gospel, are increasing. The public sentiment becomes more favorable towards the Institution; and the prospect is encouraging, that those who belong to it, will be extensively serviceable in advancing the interests of Zion.

PALESTINE MISSIONARY SOCIETY.

Receipts into the Treasury for Nov. 1.

Abington, 1st Parish, by Mr. E. Cobb, Director, 57 00, Mr. Joshua King, do. 15 50, \$72 50	
Abington, 2d Parish, by Dea. J. Torrey, Director, 49 00, Rev. D. Thomas, 5 00, Mr. C. Dyer, do. 37 70, Dr. D. Sawin do. 15 75,	107 45
Abington, 3d Parish, by Mr. D. Lane, Director, 25 50, Female Mite Society, 5 27, Braintree, by Rev. R. S. Stors, from Directors, 33 00, Life Subscription, Mrs. H. Stors, 20 00, Mr. Levi. Thayer, Director, 7 50,	60 50
Union Society, Braintree and Weymouth, by Rev. J. Perkins, from B. and W. Aux. Soc. D. Welsh, Treasurer, 36 00, Mr. J. Newcomb, Director, 15 00,	51 00
Hanover, by Rev. S. Chapin, 3 00, Dea. Wm. Torrey, Director, 54 00, Dea. E. Barstow, do. 62 50,	119 50
North Bridgewater, by Mr. T. Wales Director, 50 00, Dea. D. Edson, do. 26 35, Lt. E. Noyes, do. 20 00,	96 35
Plympton, by Rev. E. Dexter, Life Subscriber, from Ladies in his Society, 20 00, Donation, 51 cents,	20 51
Randolph, 1st Parish, by Rev. C. Hitchcock, 3 00, Dea. E. Mann, Director, 20 00, E. Alden, 11 25,	34 25
Randolph, 2d Parish, by Mr. B. White, Director, 14 60, Dea. E. Holbrook, do. 6 75, From Young Men's Aux. Soc. by Mr. A. Porter, Treasurer, 22 50,	43 85
Scituate, by Mr. W. Litchfield, Director, 23 58, Dea. L. Bradford, do. 4 75,	28 33
Weymouth, 2d Parish, by Rev. Wm. Tyler, 3 00, Mr. J. Loud, Director, 10 00, Mr. L. Lovell, do. 33 50, Dr. A. Howe, do. 11 00, Mr. T. White, do. 7 25, E. Loud, Esq. Life Subscriber, 20 00,	84 75
Collection at N. Bridgewater, after the ordination of Missionaries to Palestine, 114 68	
Donation, Dea. A. White, Weymouth, by Rev. J. Perkins,	5 00
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FOREIGNER ALDEN, Treasurer.	\$873 44

From the London Investigator.

THE FALLS OF THE RIVER CLYDE, IN SCOTLAND.

The path inclining directly to the Clyde soon becomes a fine terrace, immediately above that romantic river. Thick copes line the terrace's side, and it salutes the ear with an incessant roar, now and then broken by the deeper dash of some considerable cataract at hand, and gradually heightened as we approached the great Fall itself. Within about three quarters of a mile, we reached a second gate; and, in the course of a few hundred yards, the termination of the carriage road; when, by a narrow winding path, we penetrated into the woods. The roar was now become tremendous—the heart palpitated with suspense—the eye was eager to catch the first glimpse of the unseen object, which every moment promised to give to its delighted gaze, when suddenly the Fall of Corra Linn appeared, accompanied by circumstances of majesty, which, to one unaccustomed to such objects, might well be considered imposing and sublime. We scrambled up the side of the immense rock under which we stood, and from our Alpine retreat enjoyed an uninterrupted view of this mighty cataract. Let the mind picture to itself the whole torrent of the Clyde, tumbling headlong with a fearful crash over a precipice of 90 or 100 feet, into a horrible abyss; surrounded by a noble amphitheatre of rocks, from the midst of which silence is forever excluded, by the continued scream of wild birds, who appear to claim the solitude as their domain; and the perpetual roar of the lacerated torrent, broken by the rugged rocks over which it falls into innumerable masses of foam, or rising in incessant clouds of mists, from the brink of the unfathomed gulf beneath.

We now hastened through the woods, till taking an abrupt turn to the right, we speedily found ourselves immediately above the Fall; but not satisfied to be even a few yards from the object of our delighted contemplation, we scrambled cautiously along the ledges and abutments of the rock, till we reached the very mass from which the river makes its terrific leap; whence, lying all along, we could look down into the abyss below. Here we sat down, so close that we might almost have put our hands into the torrent; while the deafening roar, and the awful singularity of our situation, bewildered and confounded us. The sun shone in all his glory, and shed the bright effulgence of his beams on the magnificent scenery around. We sat watching the fantastic shape of the masses of foam; the inconceivable swiftness of the current just before its fall; and the prismatic colours, that like so many rainbows played amid the clouds of ascending mist. What pencil could paint such a scene, glowing in the splendours of a summer noon! Conceive what effect it must have produced upon minds accustomed only to the bustle of the cities, and the comparatively tame and insipid scenery of the South! I could almost have imagined that the horrors of the resurrection morning, we realized before us; that some bar which binds the waters in these intestine caverns having yielded to their impetuosity, the torrent was thundering the loud onset to the uproar of that final day. The lacerated clement rose, as if affrighted from the horrid gulf, in clouds of light and airy mist, that soon covered us with their unnatural dews, and appeared to the eye that views them from a distance like the smoke of a vast cauldron, formed by Nature for some great process, in one of her wildest and most savage glens. On our left rolled the mighty cataract, like a mass of boiling foam, dashed into an infinitude of lesser cataracts, tossed from projecting rocks in wild confusion on each other; but each in a moment lost in one moving wilderness of waters, dazzling by its brilliancy, as its foam sparkles in the sun beams, and presenting an appearance which fancy might readily describe as the wild play of myriads of pearls and diamonds on a bosom of spotless snow. We lost the impression of danger in the luxury of enjoyment; the whole scene was doubled in its effect, from the circumstance of our being, as it were, embosomed in it, and relieved from the obstruction of every other object. Seldom, perhaps, does it meet the gaze of a human eye, from a solitude which may well be considered as its own, and which the traveller who has once returned from it in safety, has little desire to violate again.

We now left this romantic scenery, and hastened towards Bonnington, another majestic Fall upon the same celebrated river, situated about half a mile above that of Corra Linn. The path along the brink of the precipice that rises abruptly from the water's edge is wild and beautiful, while the river, scarcely visible, rolls in a deep gulf formed by mural rocks, that rise on either side, and appear, as Mr. Pennant correctly observes, "a stupendous natural masonry, from whose crevices, choughs, daws, and other wild birds, ore perpetually springing."

Here, indeed, was majesty, but in company with mildness: the serenity that reigned above the cataract relieved the eye and refreshed the mind, when wearied with the contemplation of the uproar below it: and while on the one hand, the troubled waters, the frowning rocks, the thunder and the foam, seemed to render it a congenial abode for the demons of the tempest; on the other, the verdant meadows, the waving shrubs, the placid stream, the deep serenity, proclaimed it, where the roar of the fall is mellowed by distance, the haunt of contemplation, and a retreat favorable to the indulgence of the softest melancholy.

The fall of Bonnington is divided by a bold protruding rock which forms a small island in the midst of the stream. The river is here of a considerable width: the sheet of water is uninterrupted in its fall, and forms a stupendous arch, under which the wild birds actually build their nests, fearless of intrusion from the hand of man. Perhaps this may be regarded as the Niagara of America in miniature. The fall here, like those celebrated cataracts, is separated in the midst. The principal sheet of water, which I should imagine to be about 80 feet in breadth, and from 30 to 40 in height is unbroken; immediately above it, for a short distance, the river descends in rapids similar to those of the Saint Lawrence; and it results from the gulf into which it is suddenly precipitated in clouds of mist, in which the prismatic colours are ever seen to play, and which fill the stupendous basin formed by the hand of Nature for the reception of these troubled waters. Not far above the falls the river resembles a deep and placid lake, untroubled and serene. As I gazed upon the sublime contrast, the admirable image of Campbell came with peculiar force and adaptation to my mind—

"And mortal pleasure, what art thou in sooth?
The torrent's smoothness ere it dash below!"

Of the private life of Mr. Curran, we say little, because we fear little can be said that is good. He was an excellent companion in his convivial hours, over which decency and discretion were but too seldom the presiding graces. In his friendships he was warm-hearted and sincere; nor was there much implacability in his resentments. His favorite associate, the soother of his death-bed hours, was Godwin, whose baneful principles and practices, as far as they affect some of the strongest and most important bonds of society, were too nearly allied to his own. For the sake of the living, we will say no more of the frailties,—we must go further and add—the vices of the dead; but thus much we conceived it our duty to say, lest, as is too often the case, the great should be confounded with the good. On one other topic, however, we must briefly touch—the levity with which, both in his speeches and his letters, Mr. Curran was in the habit of making scriptural allusions, and of treating sacred things. In some cases, indeed, the former were made with solemnity and effect, we will even add with propriety; but there was something so mechanical in the frequent recurrence of the habit, that even when the illustration partook not of the ludicrous, as too often it did, the Bible was of necessity reduced to the level of any other book, whence a simile or a passage might be borrowed, to round a period, or adorn a tale. The latter can admit of no palliation, when to raise a smile upon the countenance of a friend, he makes a jest of the amelioration of his health, causing him "to be waited for in heaven longer, perhaps, than they looked for;" and by promising to shew his gratitude for a posthumous care of his reputation, as well as he can, "by saying handsome things of his friend to the saints and angels before he came." We had perhaps said less on this subject, were we not convinced, that both in public addresses and private correspondence, the practice we are reproaching is a growing evil.

ANECDOTES.

Securing nobly reprieved.—Prince Henry, the son of James II. had a particular aversion to the vice of swearing and profanation of the name of God. When at play he was never heard to do so; and being asked, why he did not swear at play as well as others, he answered, that he knew no game worthy of an oath. The same answer he is said to have given at a hunting party. The stag, almost quite spent, crossed a road where a butcher was passing with his dog. The stag was instantly killed by the dog, at which the hunters were greatly offended, and endeavored to irritate the price against the butcher; but his highness answered, coolly, "true, the butcher's dog has killed the stag, but how could the butcher help it?" They replied, "that if his father had been so served, he would have sworn so as no man could have endured." "Away! cried the prince, all the pleasures in the world are not worth an oath."

When the Rev. Mr. James Mair, late of Linton, Tweeddale, was preaching by appointment at Gateshaw, near Morebattle, in the south of Scotland, during the singing of the psalms, his text and all he had prepared entirely escaped him. A part of the psalm which was just then singing, fixed up on his mind—the words were, "O love the Lord, all ye his saints." Accordingly he read them for his text. The heads and particulars clearly presented to his mind an abundance of useful illustration. He found himself in a most happy and pleasant frame. Whenever he looked among his audience he observed serious attention and many tears.—The good man declared that he never enjoyed such a day of the Son of Man, in his power and glory.—Is not Christ still faithful to his promise,—"Lo, I am with you always, even to the end of the world."

The town of Boston was first lighted with lamps about the year 1773. Three hundred lamps were imported from England, and gave occasion to a witicism of Mather Byles. He told an old lady of his parish who had been an admirer of Whitfield, that "300 new lights had come over from England, and that the Selectmen were going to hang them all in irons."

"The tables turned."—A law in force in the territory of Michigan, provides for the sale, at public auction, of all idle and desolate persons, on whom costs of prosecution may have accrued. A white man was under this act, lately offered "to the highest bidder." At Detroit, in pursuance of the direction of the court before whom he had been examined. In the crowd assembled to witness the scene, appeared a sturdy negro in the character of a purchaser, who actually bid off the property for which he paid one dollar. After hearing from the auctioneer "your's Sir," the negro walked up to his slave with all the majesty of a planter (Judge Washington could not have done better) and after bestowing several opprobrious epithets upon his trembling vassal, he concluded in a firm and impressive tone "follow your master," and moved off the ground, the purchased animal obeying him!

Thus far the black had successfully initiated what is often seen in the southern states; but, as if dissuading to follow an example farther than the rules of justice permit, he took his victim on board the steam boat then lying at the wharf, and having safely conveyed him out of the territory, he gave him both the price of his passage, and his native freedom.—'Tis but a step from such a sale to indiscriminate traffic, and although I am not pleased with the prospect, (for all negroes may not prove equally humane,) yet it is but fair that blacks should have their day. [Canandaigua paper.]

False Tenderness to Children.

An eminent historian, speaking of that old custom which so long prevailed among old Carthaginians, of offering their children to the gods, (which was formed in such a manner, that an infant put into its hands, stretched out to receive it, would immediately into a gulf of fire) adds a circumstance, which cannot mention without horror: That the mother, who, with their own hands, presented the innocents, thought it an unfortunate omen, if the victim should be offered weeping; and, therefore used a great many fond artifices to divert it, soothed by the kisses & caresses of a parent, it smiled in that dreadful moment in which it was given up to the idol. Pardon me, my friends, your concern for the present ease and prosperity of your children, while their souls are neglected, is a fond solicitude that they may pass smiling into the hands of the destroyer.—Dr. Doddridge.

A NEW ESTABLISHMENT.

S. ODIORNE, respectfully informs the inhabitants of Boston and its vicinity, that he has taken Shop No. 54 Marlborough-street, three north of Miss Bent's, where she intends to constantly for sale, a complete assortment of those articles called for in Mourning; together with Bonnets and Caps suitable for the occasion. Her present stock consists of Bombazines of different qualities, some of extra width; French stripes 7-8 wide, a new article; very superior Nankin and Canton Crapes; Indian and French Bombazines; Fine and Common mousseline de Gingham; do Calicoes; black silk Velvet; tlemens and ladies' Worsted Hosiery; do. do. silk and kid Gloves; Misses do; black Bonnets of all widths; do. Brads; boys' Wool Socks; variety of waist Claps; Bagatelle; mended Hooks and Eyes; common do.; Silk Pina; Buttons; Sewing Silk; black Pins; white Cambric of different qualities, suitable robes for the dead; lino and imitation Muslin; white Craps; do lace. A few Robes and caps, if it should be thought an accommodation, will be kept ready made, of different sizes and uses, if it will be in the shop till ten in the evening, who may want any articles in his line. The goods have been selected with much care, will be sold for a small profit. These who favour her with a whole families mourning will be a discount from the retail prices. Ladies are requested to call and examine the goods for themselves. If this establishment should meet patronage, all possible pains and attention shall be paid to replenish the stock with every article of dress, of different prices and qualities, to suit the taste. The Christian public by patronizing this Establishment, will indirectly promote that which lies nearest their heart. Gowns and Pina can be made or cut and baited, if desired, sons from the country, especially, will find a saving of time in finding every article they want one shop. Wanted as above, a young Lady of a good family, with the requisite qualifications, to learn the above business; and occasionally to wait on Customers, and make bills. One from the country would be preferred. The best recommendations will be required.

MERRIMACK ACADEMY.

THE Proprietors of the Merrimack Academy, in the east Parish in Bradford, have the pleasure to announce to the public, that their building is nearly completed; & that arrangements are made for commencing their first Term on the 2d of December next. They have engaged as a structure, Mr. Moore, a person whose respect talents, religious character, and liberal education ensure him the confidence of the public; and pledge themselves that nothing shall be wanting on their part, to give their Academy all the advantages of similar Institutions; and to render it the object of public patronage.

Tuition will be one dollar per month, board in the vicinity, from one dollar twenty cents, to two dollars per week. By order of the Trustees, JEREMIAH SPOFFORD, Secy. Bradford Mass. Nov. 1, 1821.

CROCKERY AND GLASS WARE.

ISAAC H. PARKER, No. 8, Central Street, for sale, received by the Jessie, from Liverpool 69 packages of Earthen Ware, consisting of printed Edged & C. C. Plates, Twiflers & Mug Mugs, Jugs, Bowls, Chambers, Teas, Dishes, & Cries, printed and painted Tea Ware, and Assorted Crockery ordered for the country trade.

Also, a good assortment of Glass Ware on hand for sale.

INSTRUMENTAL DIRECTOR.

JAMES LORING, No. 2, Cornhill, has just received a fresh supply of all the Musical Instruments, containing Rules for all the Musical Instruments in common use, laid down in a plain, concise manner. To which are added, a variety of Instrumental Music, of the richest and most popular kind extant; a part of which was never before published in this country.

As above, A New and Original Anthems, Thanksgiving, price 12 cents each. Together with a variety of Thanksgiving Anthems. The 2d edition of Bridgewater Collection: The Old Collection of Anthems, in No. 8 or in Volume No. 12.

Brown's Philosophy of the Human Mind. NOW in the Press of Flag & Gould, and will be published with all possible dispatch. It is sufficient to say in commendation of this valuable work, that many of the first characters in New-England have encouraged publication by their subscriptions.